

Χοῦς Ἐπιστρεφόμενος :

O R,

The Dust returning to the Earth.

B E I N G

A SERMON

Preached at the

I N T E R R M E N T

Of that Excellently accomplisht Gentleman

Tho. Lloyd Esq.

Late of *Wheaten-Hurst* in the County
of *Glocester*, upon Tuesday the 22th
of December, 1668.

By THO. WOOLNOUGH,
Rector of the Parish of *St. Michael* in the
City of *GLOCESTER*.

Ἐγὼ μὲν ἀφίημι τοῖς τάφοις μεγαλοφρονῶν, ἢ τοῖς μύθοις : ἐγὼ δὲ πειρᾶμαι
ὡς δίδόν τε ἀνακαταίρειν ἑμαυτὸν, ἢ ἡ φυλαξὴ τῇ ἐγγύηναν, ἢ ἀνα-
καλίσσεται. Greg. Naz.

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O R

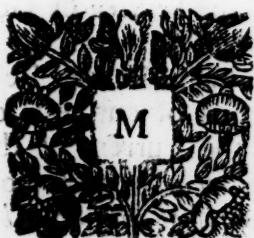
The Dust returning to the Earth.

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A Sermon preached at the Interrment
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ECCLES. 12. 7.

*Then shall the Dust return to the Earth as it
was, and the Spirit shall return to God that
gave it.*



An is frequently wont to be termed a *Micro-cosme* or *Little World*, not without cause. The great World consists of two general parts, Heaven and Earth; so doth Man of two parts not unlike, Soul and Body. The Heaven is superior both in Place and Nature, of a substance pure and splendent, and altogether Divine; the Earth is both in site and dignity many removes off, the matter of it sordid and ignoble; the very sediment,
dreggs,

Dust returning to the Earth.

dreggs, and settlings of the *Chaos*: Thus is the Soul of Man a Spirit, bearing the resemblance of God himself, whom we call so, Divinity in a less Volume, a smaller Character: The Body is but a heap of rubbish. The Heavens are continually in motion, so is the Soul of Man: their motions are incredibly swift, so are those of the mind. The Earth is fixt and unmoveable, and so is the Body in and of it self, and for its motion is beholding to the Soul which acts it. Thus then hath the Little World as well as the Great One, its Heaven and its Earth, which are no other in the Language of my Text, than *the Dust which returns to the Earth as it was, and the Spirit which returns to God that gave it.*

Various are the mutations and vicissitudes of Man's life, yet after all our postures we come back to, *As we were.* Thousands of miles doth the Sun pass in the compass of 24 hours, yet where he began his journey to day, he will not fail to set out to morrow.

This circulation of humane life is and cannot but be visible, even to the ordinary Observers of Nature in her course. Our first Stage is Infancy, thence we advance forward to Childhood, thence to Youth, so to Man's Estates, to Middle Age; at last we arrive at Old Age, and when at that which is called Decrepit, we are got to Infancy again, come back to, *As we were*: yet is not this the last Stage neither, there is one farther, when Death approaching, *the Dust returns to the Earth, as it was, and the Spirit to God that gave it.*

If we look into the Antecedent part of the Chapter, we shall find *Salomon* giving young Persons good Counsel, to make use of that Flower of their Age, and to do betimes that Work, by the leaving of which undone they will undo themselves. To make Hay (as we say) while the Sun shines; Old Age he warns them is coming, and brings its indispositions along with it; *the clouds return after the rain*, v. 2. He that puts off the Service of God till then, is likely to serve him but lamely at the best.

Whilst Blood is in our Veins, and Marrow in our Bones, Religion is to be minded; God will have the best of our years or none. When an aged Frost hath chain'd the Current of the Blood, Devotion is hardly like to thaw it. Now is the acceptable time, now is the day of salvation; *To day if ye will hear his voice*, Heb. 4. 7.

Graphically doth our Preacher here describe Old Age and its Infirmities, and that at large in sundry verses; ye may know
Apelles

Apelles by his Draught. It were too tedious for me at this time to paraphrase upon the several elegant (though seemingly mystical) expressions hereunto accommodated : He closeth all at the close of all , and that is Death , in the words of the Text ; He brings Man to the Grave and there he leaveth him , *The Dust returning to the Earth , &c.*

The Words are then you see a Periphrasis of Death , represented to us under the notion of a return , twofold , with reference to both its Subjects and Terms. The Subjects of it are Soul and Body , the Terms of it to the Earth , to God : [*Then shall the Dust return to the Earth as it was , and the Spirit shall return to God that gave it.*]

That I may go plainly to work , and not soar above the apprehensions of any , I shall in this Verse take notice of but two things ; and they are , The rise and tendency of Mans Body and Soul. His Body's rise , from the Earth ; its tendency , to Earth ; *Dust thou art , and to Dust thou shalt return* , Gen. 3. 19. His Soul's rise , from God , he gave it ; its tendency , to God : *It shall return to God that gave it.*

These particulars in the words easily resolve themselves into two Propositions :

One touching the Body of Man , the other the Soul.

That touching the Body is this : *That it was from the Earth at the first , and to Earth at length it must.*

That concerning the Soul this : *That it had its being originally from God , and to God ultimately shall it return.*

Of which Propositions by way of Explication first , as far as shall be needful , and then by way of Application.

The Body was from the Earth , how ? Our Bodies we now have according to the ordinary course of generation , from our Parents , they are not immediately made of Earth ; true : But *Adam's* Body the Holy Story witnesseth was so made , Gen. 2. 7. whence then the first Body came , all are said to come ; his Body was from the Earth immediately , ours from his , and therefore mediately from

from the Earth. The greatest of Men is but *Terra filius*, and may say to Corruption, *Thou art my Father*, as *Job* 17. 4. What signifies a long Pedigree? In vain do men tire the Heralds to prove the antientness of their Descent, whilst the rising one step higher, might serve to bring down their Pride many steps lower; put in but the Son of Earth too, and *Salomon* will be found to have done them more right than *Clarenceaux*. One *ap* there is which even the Welshman hath omitted, *ap Dust*. Wouldst thou have thy Pedigree drawn out O Man or Woman who ever thou art? Let me commend thee to this King at Arms, and he will quickly tell thee whence thou comest, even from Earth.

Καὶ ἐπιστρέψῃ ὁ χυρὸς ἐπὶ τὴν γῆν, ὡς ἦν.

[*Then shall the Dust return to the Earth as it was.*]

The Dust, Mark that too, He vouchsafes the Body no better a Name than Dust, upon good grounds. Why should it be rather nam'd what it is, than what it both was and shall be? The reasons of this Appellation are two to one.

Dust, A bold word if *Salomon* had not spoken it, a King, a great King, a wise King. What the spruce Gallant, the ruffling Courtier, these Dust? What they that rustle in Silks, and glitter in Gold; that dazle the Sun with their Jewels, and choak the Air with their Perfumes? Yes, all alike Dust. So *Naizanzon*, Πᾶσι γένε' ἔν, ἐν μὲν τὰ κάτω βύλας σκεπτεῖ, ὁ χυρὸς. The Original of all is but the same, and that Dust. What, though in some more refined? Differ they may in degree not in kind. Worshipful, Honourable, Royal Dust is Dust still. Let *Calice* sand be finer than ordinary, yet is there no reason it should lose its Name, 'tis Sand. Well, that the Body is from the Earth we see, yea and not onely so, but it must return to it also. [*The Dust shall return to the Earth, as it was.*]

Ocular Demonstration saves us the labour of both Explication and Proof as to this: We every day see the truth of this return made good.

Were the Body from Earth once, yet were it to return to it no more, Pride would not be so irrational a sin.

Tell me not what I was, is the voice of Up-starts; but the Preacher tells us likewise what we shall be.

No man so ridiculous as he who having risen from a mean beginning, fall's again; who first begins to fall is pitty'd, but he whose rise and fall are both remembred, scorn'd.

— *Hen!*

— *Hæu! quantum mutatus ab illo!*

Is the Ironical Language of the beholder in such a Case; nor is it to be wondred at, if as the Poet hath it,

— *Moveat cornicula risum*
Furtivis nudata coloribus.—

Hast thou forgotten that thy Body was Dust once, and beginnest thou to swell? Remember it must be Dust again too, and let that humble thee.

Witty *Lucian* (whose ingenuity deserves to be no less esteemed than his language) hath a Dialogue wherein he brings the Ghosts of beautiful *Nereus* and deformed *Thersites* together; the latter of which is now bold to challenge the former; so little of difference is there between ugly and handsome, when both are dust: the Body being return'd to the Earth as it was.

[*As it was.*]

Hoc autem ipsum non sic intelligendum, quasi revertantur incertam portionem terra corpora humana singula, ex qua formavit Deus Adam, &c. saith *Lorinus*.

This is not so grossly to be understood, as if all the bodies of men did return into that very individual Earth, of which God created *Adam*: But because as his body was made of dust, and did return to it; so shall our bodies return to dust like thereunto.

I have done with the Explication of the first part of the Verse, touching the Body's rise and tendency, and the Terms from which, and to which of its motion; which are indeed but one, Earth; thence it comes, thither it goes.

Ile run over the following part next, that I may reserve the Application of both together till the last.

[*And the Spirit shall return to God that gave it.*]

Spirit, Is an æquivocal word signifying other things beside, but the use of it in Scripture for the rational Soul of Man, is better known than that I need spend time about it.

When

When a word hath divers significations, the sense must point us unto that which we are to fix on; so it doth here, determining it to be as I have said meant of the reasonable Soul. And, It is moreover critically observed by Divines, that when this word is put alone for the Soul, it alwayes signifies the rational Soul; otherwise it hath this additament, *The Spirit of life*; as *Gen. 7. 15*. But of that enough.

The Spirit shall [Return] to God that gave it.

Origen had a conceit (as indeed he had many) borrow'd from the Platonists, That all souls were created from the beginning, as were the Angels; and that for their sin they were afterwards thrust down into Bodies: and so according to that Opinion, their return to God should insinuate their having been with him, been in Heaven before; but the words following clear the sense, *To God that gave it*. Therefore is the Soul said to return to God, because it was from him as its Author. I shall not enter the dispute here with those that maintain the traduction of the Soul, that it is not immediately created by God, but deriv'd from our Parents: I suppose were there no better Arguments to confute them, than that which is drawn from this place, that Opinion might well enough keep up its credit.

'Tis enough that the Soul of the first Man was given by God, as well as the first Body of the Earth; whence it may be no less proper to say, that the Souls of all Men return to God that gave them, that is at the beginning, than that their Bodies return to the Earth of which they were made, *viz.* then also. But how do the Souls of all Men return to God? What of wicked men too?

The wicked shall be turned into Hell, *Psal. 9. 17.* And without holiness no man shall see God, *Heb. 12. 14.* To go to God seems to be the Priviledge of the righteous onely, *Blessed are the pure in heart, for they shall see God*, *Mat. 5. 8.* Yes, the Souls of all go to God, though to a different end; of the bad to receive their Sentence of Condemnation, to be doom'd to punishment; of the good to receive their Absolution, and to have a reward bestowed upon them. Both must meet before Gods Tribunal, to be try'd and sentenc'd according to their Works. The Souls of the just return to God willingly, as to their Father; of the wicked unwillingly, as to their Judge. The Soul of the Saint long'd for its return,

return, its motion naturally tended that way, no wonder; whether should every thing tend but to its Center? Whicher should Rivers run but to the Sea? God is the Center of Souls, nothing rests out of its Center, nor can the Soul rest disjoyned from God.

The Souls of good men return to God during their life time, they are the wicked, who return onely at death, when they cannot help it. The World is full of troubles, perturbations, cares, anxieties, where should the believing Soul rest but in the bosom of God? *Fecisti nos Domine ad Te* (saith the Father excellently) *& inquietum est cor nostrum donec requiescat in Te.* Thou madest us O Lord for thy self, nor can our Souls be at quiet, till they rest in thy self.

The words then are sufficiently explain'd; let us spend the rest of our time in picking out that matter of Instruction and Exhortation, which may be beneficial to us.

The Body is from the Earth, that is the first branch of the first Proposition. Let us learn hence,

(1.) *Humility.* What a piece of Earth pufft up? Who art thou that magnifiest thy self upon the accompt of bodily accomplishments, Beauty, Strength, or the like? Alas! thou art but Earth.

That Body of thine which thou so trimmest and pamperest, is but a piece of handsome clay, a piece of white earthen ware; it makes a pretty show, 'tis confest, but have a care of a knock; keep it whole as long as thou canst, for if once it fall asunder, it is no longer of any worth; the matter of it is but Earth, good for nothing, however the form of it may for a time commend it, both to thy self and others.

Let young people think of this especially, in whom the sin of Pride is wont to be most predominant. When thou art dressing thy self at thy Glass (O young person!) admiring thine own form, and ready with *Narcissus* to fall in love with thy self; think then, What do I take all this pains for, to deck a piece of Earth? my body is no better. And as Humility within our selves, so let us learn it with reference unto others, from this consideration:

Who are we that condemn our poor Brethren? Are they rag-
B ged

ged and beggerly ? Are they mishapen and deformed ? what then ?

Their Bodies are made of no worse matter than our own, all are but Earth. Much less let any of us dare to magnifie our selves against the great God, adventure to take up the Cudgels against Heaven. Will the *Terra filii*, the Sons of Earth make war with *Jupiter*, yea though Gyants, great in strength and stature ? Alas poor Earth ! Shall the Clay magnifie it self against the Potter ? Good God ! that ever Earth should be so proud as to defie its Maker !

What are we, all the men of the world joyn'd together, but so many Earthen Vessels ? Let but God smite us, and we crumble to dust ; yea how easily can he dash us to pieces one against another ?

Let not Earth then dare to incur the displeasure of the Almighty, let us in all humility reverence and obey him ; *O Earth, Earth, Earth, hear the Word of the Lord. Let us serve the Lord with fear, and rejoyce with trembling, as Psal. 2. 11. least we be broken with a rod of iron, and dashed in pieces like a Potters Vessel, as v. 9.* Again, Are our Bodies of Earth ? then,

(2) Let us not make our selves slaves to them ; What shall the Divine Soul serve the Earthen Body ? for shame ! This is for Servants to ride, and Princes to go on foot. *Let us not make provision for the flesh, to fulfil the lusts thereof ; as Rom. 13. 14.* Let us curb and check the Body when it grows malepert and domineers ; let us make Earth know it self. Do we come hither think we into the world, for naught but to gratifie our Bodies, to eat, and drink, and sleep, &c. These bodily services, how much of our pretious time do they take up ? Some they must as we are men, but as little as may be they should, as we are Christians.

Let it not be said of any amongst us, *Dum comuntur & aluntur annus est.* How many are there who make Idols of their Bodies, who worship an earthen god, the grossest and most stupid Idolatry imaginable ? Some make their back their god, others their belly ; these we read of *Phil. 3. 19. whose God is their belly, who mind earthly things.* The things of the Body are, and must needs be earthly things ; for the Body it self is but Earth. Let us mind the Body less, and the Soul more ; Let us not feed the Swine and starve the Child. The Soul is the Treasure which we have in these Earthen Vessels, as they are call'd, *2 Cor. 4. 7.* Let us
secure

secure the Treasure, and not be much solicitous about the Vessels.

(3.) Are our Bodies Earth? We might from hence too take notice of the infinite Wisdom of God, the *σοφωσινη* & *σεφία* *Dei*, as the Apostle calls it; who of such rough matter can frame such excellent pieces. This commends the Workmans art, that he can make Earth so glorious. Let us take notice of this, not to make us proud (which we have been already civeated against) but to cause us to glorifie God with these Bodies of ours.

By the way too, Let us be hence confirmed in our belief of the Resurrection, if God could of very Earth make such Bodies as these, why can he not of Earth raise them up again? No matter what the stuff be, if God be the Workman.

(4.) See we hence the necessity of death, or something æquivalent to it, that change mentioned, 1 Cor. 15. 51. Why we have Earthen Bodies, and these are not fit for Heaven. What should Heaven do with Earthen Pitchers? The azured Windows of that Imperial Pallace need no such Flowre-Pots. No, *This corruptible must put on incorruption*, this Earth must be refined from its dross and dreggs, e'r it be fit Company for Angels. Again,

(5.) Let us learn not immoderately to fear them that can onely kill the Body, break an Earthen Pot; a great matter, who cannot do as much as that? Neither is the Conquest great on their part, nor the loss much on ours.

Let us not fear the wearing out of our Bodies in Gods Service, or the laying down these Earthly Tabernacles in his Cause for his sake, and at his Call: Little will we do for him, upon whom we will not bestow a piece of Earth. A Crown of Glory is a good reward. 'Tis a thriving way of negotiation thus to barter with God, to get Heaven for a piece of dust laid out. But I hasten, and pass from this to the later Branch of the Proposition, *The Body must to Earth again, As it was*, saith the Text. Had it not been for the sin of Man the Body should have been immortal, it was sin that brought in death; *In the day that thou eatest, thou shalt die*, Gen. 2. 17. Yet this immortality of the Body would have been not *ex natura*, sed *gratia*. The Body is made of dying ingredients, Earthen Ware will crack, one time or other: The

Pitcher goes not so often to the Well, but it comes broken home at last. To die, is in *Naxianzen's* Phrase, *Τῇ γενέσει τὰ ὀφειλόμενα ἀπιδρῶνται*, To pay a Debt to Nature.

There are then two reasons why the Dust must to the Earth:
1. The natural frailty of Mans Body, which declines towards the Grave: 2. Gods Decree for the punishment of sin. To the Earth the dust must, such is its Nature; and to the Earth it shall, such is Gods determination. Well, Learn we hence too,

1. Not to be too fond of these Bodies of ours, not to tiddle them, to satisfie all their wanton appetites and desires; to live like Epicures.

How will that delicate Body do to lie down in the Grave, which here even tires the Soul to invent ways of making much of it? Yet this it must come to, *nolens volens*. The wind must not blow upon thee O Man or Woman here, what a care thou hast of thy self? This and the other is not good enough for thee to eat, nor this or that to wear. Thy Luxury must rife no less than 3 Elements, yea thy Eye must be fed as well as thy Belly; *Quasi gula crapula non sufficeret etiam oculis canamus, ipsis oculis est gula*; saith *Putcan*. And remotest Countries must be ransackt to furnish thy Back, and why all this? Must not thou shortly to the Land of Darkness? Must not this Body of thine resolve into rottenness and putrefaction?

2. See we hence how little the Grandeur and Gawdery of this World is worth, that the Body must to the Grave, when all is done, it must to Earth. Pallaces and Crowns cannot keep off Death.

*Pallida mors equo pulsat pede, Pauperum tabernas
Regumque turres* ——— saith *Horace* aptly.

Tell not Death when it approacheth of Noble Blood, of great Estate, of Honours, and the like; all these signifie nothing. Art thou a Son of *Adam* yea or no? Is thy Body from the Earth? If that thou canst not deny, he values not thy high looks. If from Earth thou camest, to Earth thou must return. Thy Mother Earth (saith he) desires thy embraces, be not too proud to own her; yet if thou beest it matters not, I bring power enough with me to force a stronger than thy self. This same Honour is a taling thing.

thing. See Men in their Ruffe, in all the Pageantry of Fortune, and weak eyes will be dazled by their splendor; who would not desire to be in their case, and say with Saint *Peter* at the Transfiguration, *It is good for us to be here?* I, but follow a great Man to the Grave, see him but making this return, see his Body descend into the Slymy Valley, the Dust returning to the Earth as it was, and then who can envy him? His Gory and his Pomp shall not descend after him, saith the Psalmist, *Psal. 49. 17.* Again,

3. If the Body must to the Earth, let us be advised hence, to endeavour whilst we are here to redeem our selves from the power of the Grave, by worthy actions.

Our Bodies must rot, let us not so carry our selves, as that our Names should do so too; that is the Curse of the Wicked, *Prov. 10. 7.* *The name of the wicked shall rot, but, The memory of the just is blessed;* saith the same verse.

There are three things belonging to every Man, his Soul, his Body, his Name; the one must die, the other cannot die, the third may be preserv'd. The Soul must live for ever in weal or wo, the Body will to the Earth, none can help it: To procure the dissolution of the one, or reprieve the other from death, is not in our power; but the keeping alive our Name is in our own hand. This is one of the Stoicks *Tà ἐν ᾧ ζῆν.*

It is in our power by deserving well or ill of the World, to leave a sweet favour or a stink behind us. It is the advice which *Pliny* the younger (a man no less ingenious than learned) gives his Friend, from the consideration of the shortness of life, in the 70th Epist. of his Third Book; *Sed tanto magis hoc quicquid est temporis futilis & caduci, sed non detur factis certe studiis proferamus: & quatenus nobis denegatur diu vivere, relinquamus aliquid quo nos vixisse testemur.*

This most concerns Persons of rank and quality, that have many eyes upon them, that are taken notice of in the World, by reason of the inequality of their height; they being like *Saul*, higher by the head and shoulders than the rest of the people: for such Persons to live in a Cloyster, like Snails in their Houses, to steal away like Plebeians through the Crowd unseen, to have their way like the way of a ship in the sea without track; to leave no token that they were, unless this, That they begat Children. What a Disgrace? What a shame? Much more to live onely in the Curles of the People, to be remembred for naught but Cruelty and

Oppression, grinding the faces of the poor, and the like.

The generous spirits among the Heathens were alwayes wont to affect immortality, which for that their bodies could not reach, and to the Doctrine of the Soul they were in great part strangers; they endeavoured by their vertues to supply and make out, what was wanting to the frailty of their Bodies.

'Tis true we are acquainted with the Souls immortality, and know that death makes not an end of the whole Man; we know that there shall be a resurrection of the Body too: but yet, next to the care of providing for the Souls happy Eternity, should be that of leaving a good Name behind us. A good Name, which is *as pretious Oyntment*, Eccles. 7. 1. This is the way to deliver our selves from Death indeed.

Never doth he die, whose Soul lives in Heaven; and whose Name lives in the World; the Grave hath onely its Thirds in such Cases, which cannot be denied it.

I have done with the Body, to which our first Proposition had respect, and I fear I have given it too large a share; so great is the advantage of coming first: It were pity that the Souls part should be scanted, I'll do it what right I can, by the leave of the time and your patience.

[*And the Spirit shall return to God that gave it.*]

The Spirit is from God, That is the first part of the Proposition, which we are now to improve. And so,

1. Learn we hence to think aright of the Dignity of our Souls, they are of a heavenly Extraction; *Τὸ γὰρ καὶ γένε' ἐστὶν.* *We are his Off-spring*, Acts 17. 28. Is not this Soul too good to debase to the service of sin, to the service of Satan? What? Did the Soul come from God, and shall it be given to the Devil? God forbid. What a Fool was *Esa*u to sell his Birth-right for a Mess of Pottage? Worse Fools are all they that sell their Souls for the Pleasures of Sin, less substantial than so, meer smoak and air.

We laugh at them, who having Estates descending to them from their Ancestors, improvidently squander them away: No Spend-thrift like the Sinner, who trifles away his Soul the Gift of God.

2. Learn

2. Learn we the immortality of the Soul, if it be from God, that is (as we have seen) immediately created by him, then can it never cease to be by the means of any thing besides him: He only who gave it a being, can take away its being: He can annihilate it if he pleaseth, otherwise it must needs remain.

That which is made of matter, can be no more durable than that matter of which it is made: Hence the Earthen Body must of necessity have its period. It is one property of Earth to be *frailis*, subject to crumble into dust; but the Soul having no *præ-existent* matter, but being created of nothing, is necessarily evinc'd to be, *à parte post*, eternal.

3. Did God give us our souls? Let us then bequeath them to him to keep. He only can keep them, who created and gave them. It is St. Peter's counsel, *To commit our Souls to God in well doing, as to a faithful Creator*, 1 Pet. 4. 19. where he hints at this very thing that we are upon, *viz.* the resigning of our Souls to God upon this consideration, That we had them from him.

To the same purpose speaks St. Paul, *I know whom I have trusted, and that he is able to keep that which I have committed unto him, against that day*, 2 Tim. 1. 12.

We shall all be desirous when we come to die, to commit our Souls to God; saying, *Lord into thy hands we commit our Spirits*: Why let us cheerfully bequeath our Souls to God now, by the resignation of a holy Life, that he may willingly receive them then, at the resignation of a happy Death. Let us devote our Souls to the service of that God from whom we had them; Let us give them back to him that gave them us: what more equal? His giving of them was grace, free mercy; our returning of them to the Giver is Duty. God calls for them, *My Son give me thy heart*, Prov. 23. 26. He requires to be lov'd, *with all the heart, with all the soul, and with all the strength*; Luke 10. 27. How can we in reason or conscience deny it?

God gave us these Souls not to use as we list, he made all things for his own glory; Our Souls are his, let us therefore according to the Apostles counsel, *glorifie him in our Souls, which are his*. They are not at our own dispose, we are not Masters of them; Have we promised them to Sin and Satan? We may retract our promise: A promise unlawfully made, may lawfully be broken; yea cannot lawfully be kept: We gave what is none of our own, such a gift is therefore void in Law: Our Souls are Gods. Do.

Do they think of this who are so free of their Damme's ? Poor wretches ! How madly do they give away their Souls ! Should God say Amen to such Imprecations, what would become of them ? Are Souls so cheap ? Did they cost so small and contemptible a price, when Christ shed his Blood to redeem them ; that we should make so little account of them ? Let us remember whence we had our Souls, and let that make us mind their welfare, and take care what becomes of them. Did they come from God, from Heaven ? It were sad they should go to Satan, to Hell : This is not for them to return, but to wander, to be lost : *And what shall it profit a man if he gains the whole World, and lose his Soul*, Matth. 16. 26.

4. Are our Souls from God ? Let us then mind more their Divine Original ; think of our Countrey, our Home Heaven ; Our Father God, *The Father of Spirits*, Heb. 12. 9. Children from home, are often thinking of it, and wishing to be there. Home is we say home, though never so homely ; no place like that to them. Why Heaven is our Home, Let us have our Conversation there, while our abode is on Earth. What do we sojourning in *Mesbeck*, and dwelling in the Tents of *Kedar* ? How ? Shall we not desire to be dissolved, and to be with Christ ; which is far better ? as *Phil.* 1. 23. Doth no place use to seem like home to Strangers, though indeed better ? Much less let Earth be taken by us for our home, when it is so much worse than that. What comparison between Earth and Heaven ? Trouble and Rest ? Sorrow and Joy ? Misery and Happiness ? A Crown of Thorns and a Crown of Glory ?

We must indeed stay Gods time for our going home : Children at School must expect to be sent for, e'r they stir ; but yet let us in the meantime be much in the thoughts of Heaven, and of Glory : Let the bent of our desires be, and the byas of our Souls draw that way. 'Tis strange that men should generally have so much forgotten the descent of their Souls, that Heaven should have so little place in their thoughts and discourses. Do they think they had their Souls from God, who have not God in all their thoughts.

Men brag of their Corporal Descent, and yet mind not that which is their greatest Honour : They make their Heaven-born Princely Souls embrace Dung-hills.

5. And lastly, If God gave us our Spirits, our Souls, then let us be hence inform'd of the absolute and undoubted right God hath to dispose of our lives. May not he take away that gave? See *Job's* argument, *cap. 1. 21. The Lord giveth, and the Lord taketh away*; What then? *Why, blessed be the Name of the Lord.* He breath'd our Souls in, and if he will have us breath them out, he doth us no wrong.

All Souls are mine, saith God, they are indeed, for he gave them. When God calls us by death, let us submit quietly: What will we deny God his own, our Souls? That is Injustice, we ought not so to do; and 'tis folly to boot, we cannot withhold them from him if we would.

And as in respect of our selves, so our friends and relations, Doth God take them away? Who can say to him, *What doest thou? Where the word of a King is, there is power.* That they were at all was from him, that we enjoy'd them, long was his mercy; let us part therefore cheerfully and contentedly, and with holy *Job* in the fore-named place, as well bless God when he takes away, as when he gives.

I am now come to the last Branch of the latter Proposition, touching the Souls return to God that gave it. *As it was from him, so it must and shall return to him.*

The Souls of good men are convey'd by the holy Angels, as was the Soul of *Lazarus*, *Luke 16. 22.* and the Souls of bad men by the evil Angels, the Devils; they shall require or fetch away thy soul from thee, *Luke 12. 20. This Night*, saith God to the rich man, *shall thy soul be required of thee.* So we read it, but in the Greek *απαίσει*, *They do or shall fetch it away, viz. the Devils*, as before. The Devils like Catch-poles shall seise upon the Souls of the wicked, and carry them before Gods Tribunal, before the Seat of Justice, thence to be sent to that Prison out of which there is no redemption.

The improvement which I shall make of this Consideration, shall be onely by way of Exhortation. Let me stir you all up to an expectation of, and preparation for this return: So prepare for it, as that you may return to God with comfort.

To that end,

1. Beware of those things which may render unfit , or make unwilling to come before God. Take heed of Sin , take heed of Slothfulness in Duty ; the one will make afraid , the other will make ashamed to appear in Gods presence

1. Take heed of Sin , guilt begets fear , the guilty person doth not love to think of coming near God ; but rather endeavours to keep at a distance. When *Cain* hath sinn'd , he will go out from the presence of the Lord , *Gen. 4. 16.*

Here the guilty person is jolly , because he thinks he is far enough from God , out of his sight ; (so foolish men are apt to persuade themselves) *& procul a fove , procul a fulmine.* But when they come to return to him , when there can be no creeping into Corners to hide themselves , but they must appear , how will they then tremble ? How shall a man do to appear before that God whom he hath so much offended , and apprehends to be his enemy ? He saith within himself at such a time , in the language of *Ahab* to the Prophet , *Hast thou found me O mine Enemy ?* But the righteous will then hold up his Head with comfort and confidence , *The righteous is bold as a Lion* , *Prov. 28. 1.* And as Sin , Commission of Evil , so ,

2. Beware of Slothfulness, Omission of Good. Let us not be slothful in business , but fervent in Spirit , serving the Lord , as *Rom. 12. 11.* The slothful Christian will be ashamed that God should see and call him to an accompt , he is able to shew so little that he hath done , so little use that he hath made of the time and talents lent him by God. Hath he hid his Talent in a Napkin ? How must he needs blush when the improvement of it is inquired into , and when he sees others give God his own with usury ? as *Matth. 25. 20.* This is a degenerate Soul , which may well be ashamed to appear before God , a Soul which seems to be Earth , as well as the Body ; for so *St. Chrysostom* I remember speaks , of him that hid his Talent in the Earth. *Τὴν γὰρ οὐτως καὶ σκεπτόμενος ἐστὶ κατὰ τὴν γῆν χάρισμα κατακρύπτει.* The diligent person is the person who can with some good measure of Confidence approach the presence of his Maker at this return. *Seest thou a man diligent in his business ?* saith *Salomon* , *he shall stand before Kings , &c.* *Prov. 23. 29.* Again ,

2. If we would have our Souls comfortably return to God, let us labour here so to trim and adorn them, as that they may be in some measure fit for such an approach, as being suitable to him. God is a holy God, and loves holiness, let us endeavour to be like him, *Perfecting holiness in the fear of God*. Let us purifie our selves, even as he is pure: Strive to be perfect, as our Father which is in Heaven is perfect, *Matth. 5. 48*. Let us put on by Faith the White Robe of Christs spotless Righteousness, that the shame of our nakedness may be hid. We need not then be ashamed that God should see us, if we come thus cloth'd. Men are loath to be surpriz'd by Great Persons in their old Habit and Attire, but if they have had time to shift and adorn themselves, they come forth confidently: The case will be the same here.

Let us not dare to carry our old Natures into Gods presence, *Let us put off the old man, and put on the new; which after God is created in righteousness and true holiness*, *Eph. 4. 22, 23, 24*. Let us labour to have our Souls beautified with the Graces of the holy Spirit, and let not those Graces sleep in the habit neither, but be put forth into act. *Let us stir up the gift of God that is in us*, according to the Apostles Counsel to Timothy, *1 Ep. 1 cap. 6 ver.* Let it not be sufficient that we have Oil in our Lamps, but let us trim those Lamps also (as they did, *Matth. 25. 7.*) and be in readiness to meet the Bride-groom. Many men are habitually prepared for this return to God, but for want of that actual preparation which is requisite, they go out of the World uncomfortably; their Sun sets in a Cloud, there is not that abundant entrance administred unto them into the heavenly Kingdom, which otherwise there might have been: They return like Weather-beaten tatter'd Ships into the Port, with Masts broken and Sayles torn, and although they find fulness of joy in Gods presence, yet come they not with that fulness of joy into his presence, which were to have been wisht.

*Consider what hath been said, and the Lord give us
understanding in all things.*



I Have done with my Text, and it may now justly be expected from me, that I should speak something touching this our honoured Brother departed: with whom I have had the happiness of being for the space of twice 7 years well acquainted.

Such a Theam I can assure you, as falls not in a Ministers way every day; and where it is much more difficult to determine what to leave out, than to find out what to say.

I shall not touch at any thing which concerns his Extraction, that is the Heralds work not mine; and the Escutcheons may speak enough, though I be silent. Let them be copious in displays of this Nature who have little else to say.

Stemmata quid faciunt? —

Who boasts his Descent, extolls his Ancestors and not himself. That surely is most praise-worthy which is most our own. I had rather blazon the Vertues of any Man than his Arms.

And here, oh for the Pencil of an *Apelles*, that I might be able to promise a Draught somewhat worthy of the Original! The onely commendation of his Picture would be its likeness to him, and whom to strive to flatter, would be to court an impossibility; for *Cælum non patitur hyperbolen*.

Forgive me then thou alwayes great and now glorious Soul, that I attempt to pourtray thy lineaments with so unskilful a hand; whose perfections whilst I least expresse, I shall yet herein most praise, that I acknowledge them to be in-expressible.

Logicians have exempted transcendent beings from the Prædicamental Series; nor did *Aristotle* take the worst course of commending his Master the Divine *Plato*, when he ingeniously confesseth him to exceed commendation.

— ὅν ἐκ αὐτῶν τοῖσι κακοῖσι θέμις.

Yet is it expedient that something should be said, though all cannot, and though *Phaethon* falls, he falls not without the testimony of being at least a daring Undertaker.

He

HE was then a Gentleman in every dimension, and the real Owner of all those Accomplishments, which the most accompt it enough but to pretend to.

In whom was to be found, whatever from Excellent Parts of Nature, improv'd by excellent Education, Studies at home, and Travails abroad, might be expected. He brought from beyond Sea the rich Commodities, leaving the Apes and Peacocks behind him.

A Person of a quick Apprehension, solid Judgement, tenacious Memory. His Learning not onely vast and comprehensive, as extending to the most of what was worthy to be known, but profound also: He div'd to the bottom of whatsoever he set himself to inquire into. He was no Smatterer or Superficial Sciolist, but a well-grounded and thorow-pac'd Scholar: One who had eaten and digested the whole Encyclopædy of Arts and Sciences, and whose mind had not barely received a light Tincture of Knowledge, but was even died in grain.

Whilest others minded Pleasures of a baser alloy, he was for the *Ἀιδεῖσθαι τῆς θεωρίας καὶ μαρτυρεῖν ἡδονῇ αὐτῇ*: (in the language of the Philosopher) Pleasures intellectual, and suted to the Gusto of a sublime, raised, a high-soaring Soul.

How assiduous he had been at his Studies, witness the decay of his sight whilest yet but young; he with a resolution worthy of himself, choosing rather to endanger the darkening of his Body, than to neglect the enlightning of his Mind.

The Company which he ordinarily kept was choice and select; known to, familiarly conversant with, and highly esteemed by Men most eminent for Parts and Learning, whether of our own Nation or Foreigners: And when without such living company as was most acceptable to him, he fail'd not to entertain himself and his time, with the Discourse of dead, but in their Works yet living Authors; of which he had gotten together the most excellent of every sort; nor was it possible for any Modern Piece worth reading to steal out into the World, with which he was not wont quickly to become acquainted.

There was not a Controversie in Divinity which he had not trac'd, not a nice School-Speculation to which he was a Stranger: What the Orthodox say, and what the Heterodox, no man better knew; and not many better able to distinguish between things that differ. This for Intellectuals.

For

• For his Morals, He was a Person in whom gravity and affability were excellently mixt; hugely serious, and yet exemplarily civil and obliging: No truer Friend, no pleasanter Companion. One he was in whom the Homilitical Vertues did all shine forth with equal splendor.

A man in all his Undertakings Prudent, in all his Dealings Just, Mature in his Deliberations, Steady in his Resolutions, Punctual in his Performances; with whom to say and to do, were onely not the same. A Complemental Verbalist he was not; his great Soul knew not so far to debase it selfe; he was all Reality, *semper idem*; and if any was ever indeed so, *Ἀνὴρ ὁμοῦς*.

And which much added to all the rest of his Perfections, he was a Person of singular Modesty, Learned and Wise in the Opinion of all men besides himself; sparing of Discourse, and apt rather to conceal than publish his own worth; the onely Dissimulation wherewith he ever was acquainted.

Thus whilst the shallow waters make a noise, the deep glide silently by; and the Ship heaviest laden with rich Commodities, hath least above water that is visible.

Such was his Life, after which, who can question that his Death was happy?

That Infirmities he might have, I shall not dare to deny; unless I could affirm him to have been an Angel, and not a Man: and indeed were it not for some few grains of allowance given in, what Pieces would be weight?

Sufficeth it, that Vertue where it is predominant, God accepts; and men ought to commend.

To conclude in a word, He hath now made the two-fold Return in my Text, his Dust is return'd to the Earth as it was, and his Spirit to God that gave it.

*To which God, Father, Son, and Holy Ghost, be rendred
Honour, Glory, and Praise, henceforth and for ever.*

Amen.

F I N I S.

